

A. D. 1097; that six† of the dynasty reigned there with great splendour; and that the sixth, by name HARI SINHA DE'VA, was compelled to abandon his capital and kingdom, and take refuge in the hills A. D. 1322. The Moslem annals give 1323 for the date of the destruction of Simroun by TOGLAK SHAH. Of the accuracy of the latter date there can be no doubt; nor is the difference between the Musalmán and Hindu chronology of the least moment. But, unless NÁNYUPA had more than five successors, we cannot place the foundation of Simroun higher than about 1200 A. D. That is *clearly* too recent; and, in fact, no part of the tradition can be trusted but that vouched by the memorial verses, which only give the date of *destruction*.

Memorial verses of the founding and desertion of Simroun.

रामस्यवित्तंनलराजवित्तं पुरुरवेवित्तमलकराजः

झदात्ममुद्गत्यनिषात्यनागं श्रीनात्यदेवोनिरमात्सवर्त्तम् । १ ।

वाणाच्चियुग्मशशि सन्निभ शकवर्षेपोषस्य शुक्लनवमी रविसूनवारे ।

त्यक्तास्वपट्टनपुरं हरसिंहदेवो दुर्देवदेशितपथाद्यगिरिंचिवेश । २ ।—

The following is a literal translation of these memorial verses:

'The wealth accumulated by Rájás RÁMA, NALA, PURURAVA, and ALARKA, was preserved in a tank (that of Isrá), and guarded by a serpent. NÁNYUPA DE'VA destroyed the serpent; appropriated the wealth; and built (Simroun) Garh with it. (His descendant) HARI SINHA, compelled by cruel fate, abandoned his beautiful city, and went to the hills in the year of the Saka 1245.'

The kingdom of the Déva dynasty in the plains expired with the destruction or desertion of Simroun. It extended from the Kosi to the Gandak, and from the Ganges to the hills of Nèpal: at least, such were its limits in the days of its greatest splendour, when consequently it embraced *all* the several localities from which I have recently forwarded to you such signal memorials of Hindu power and science.

II.—*Further particulars of the Sárun and Tirhut Láths, and Account of two Buddha Inscriptions found, the one at Bakhra, in Tirhut, the other at Sárunáth, near Benares. By JAMES PRINSEP, Sec. As. Soc. &c.*

[Read at the Meeting of the 11th March.]

The following note, from Mr. HODGSON, (alluded to in the preceding article,) accompanied the drawings of Buddhist monuments, which had been promised to the Society in his letter, read at the meeting of the 28th May, 1834.

† 1, NANYUPA. 2, GANGA. 3, NARA SINHA. 4, RA'MA SINHA. 5, SAKTI SINHA. 6, HARI SINHA, all with the cognomen *Déva*.

“ I have at last the pleasure to send you my drawings of the Bakhra column, and the Rádhia column, with their inscriptions, and a third of the Kesriah mound, surmounted with its hemispherical temple or Dehgope. I trust you will animadvert severely upon the barbarous custom of cutting cyphers and names upon these ancient monuments—if there were any inscription on the Bakhra column, it must in this way have been scribbled over and destroyed.”

At one of the very earliest meetings of the Asiatic Society, held on the 29th January, 1784, I find by the records, that Mr. LAW presented “ A Short Account of Two Pillars to the North of Patna.” The paper does not seem to have been printed, nor has it been preserved among our archives ; we may therefore conclude, that it was of a merely cursory nature : nor could we be certain to which of the three pillars, now again brought to our notice by Mr. HODGSON, the remark applied, were it not that the Bakhra pillar of Tirhut, and the Rádhia or Arah-ráj pillar of Sárun bear too palpable evidence of the visit of Europeans, in the names engraved over the surface of the stone. In the former we find the names of C. H. BARLOW, 1780, General BRISCO and others in 1799 ;—in the other at the foot of the original inscription is inscribed the name of REUBEN BURROW, 1792. This practice of scribbling over and disfiguring ancient monuments is as barbarous as the vain-glory of JEHANGIR, evinced in the zone of Persian cut over the Allahabad inscription ; but fortunately in the case of the Bakhra column, it seems to have been harmless : for there are no traces of an ancient inscription upon it, at least on the parts of the shaft aboveground. Such Nágari characters as appear in Mr. HODGSON’s facsimile are all modern, and record merely the names and dates of native visitors as gothic as their European precursors.

It is quite unnecessary, therefore, to give an engraving of the Bakhra transcript furnished by Mr. HODGSON. The view made by his native artist (see Pl. VII.) is very faithful, and entirely accords with two already in my possession, one by Mr. R. H. RATTRAY, the other by Mr. J. STEPHENSON*, whose accurate description of the monument, and of the marks of an ancient city in the neighbourhood, as well as his discovery of a Buddhist image there, form the subject of a very interesting note, already submitted to the Society, and to which I shall presently allude.

Passing then to the Rádhia or Sárun Láth, which is evidently the one alluded to by Mr. STIRLING, (and not the Bakhra column, as Mr. HODGSON supposed, for the latter bears no inscription,) it is satisfactory to discover that this pillar is in very good preservation, although it has lost its capital and surmounting *Sinha* or lion ; for

* Dr. MILL has also favored me with a sight of two paintings of the same column made by a native artist for Mr. J. R. ELPHINSTONE in 1814.

it bears a long inscription in the Allahabad character, No. 1, which, upon a careful comparison with the plates of the 7th volume of *Researches*, is also identical with that of Fíroz's Láth: so that we are now in possession of four copies of the same inscription, three of them perfect, viz. the Delhi, the Mattiah, and the present one, and that of Allahabad mutilated. The dimensions of the Rádhia Láth, are thus given by Mr. HODGSON's artist: (see Pl. VII.)

	ft.	in.
Height from the ground to the top of the shaft,	39	0
Circumference at the base,	11	2
Ditto, at the summit,	8	0

Its locality is described in the Persian memorandum as in the village of *Púrnia*, پورنيا near *Arahraj*, آراچ, zillah *Sárun*. I find in ARROW-SMITH's map, a place called *Purownah*, between Gorakhpur and Bettiah, which may probably be the spot indicated; for Mr. HODGSON himself states it to be at Rádhia, near Arahraj-Mahádeva, in the district of Majhuah, in the zemindáry of Bettiah, (*Jour.* Vol. III. p. 483.)

Mattiah, the site of the third pillar, is, by the map, a good way farther to the north.

In my notice on the latter pillar I mentioned that it wanted the last eleven lines of the Delhi version. The same omission occurs in the present copy; which corresponds also in some other respects with its neighbour, such as in having double letters, or letters superposed where they are single on FÍROZ's Láth:—in having the half-moon letter in lieu of the triangle; in the frequent omission of the initial letter ξ , and the addition of the final inflection † (See Vol. III. p. 485). The suggested order of the reading, on FÍROZ's Láth, namely North, West, South, East, is also confirmed.

Being now in a condition to correct the few errors of the Delhi version, by collation with two other, and in many parts with three, authentic texts, I propose immediately to lithograph a revised copy of it, to assist in the elucidation of this very curious monument of antiquity; while, in the meantime, I now annex a facsimile of the *Sárun* version, (Pl. VIII.) with interlineary notes of its chief variations from the standard text, to be consulted in any case of disputed reading.

With regard to the architecture of these columns, it has been pointed out to me, that Lieut. BURR's drawing of the Allahabad column did not render justice to the ornamental work on its capital, which has a decidedly Greek appearance. That officer proves also in error (as was suspected by Mr. HODGSON) in supposing the mutilated figure on the summit to have been a *bull*. I have been favored with the following note on the subject from Lieut. КИТТОЕ, whose architectural taste and